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C. C. CHASE, EDITOR OF THIS NUMBER.

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JOHN JONES — OR THE MAN OF INDEPENDENCE.

"Just look here, pa, just look here. See what a naughty boy we've got here," said Mrs. Jones to her husband, when their son Johnny, our hero, was about four years old. "He has got hold of your watch, and I can't get it away from him, for the life of me. Can't you coax it from him? He screams like murder, if I touch him, and I'm really afraid he'll break it." And then added Mrs. J., looking up wisely and smilingly to the father, "Did ever you see the like — such an independent fellow for one only four years old? He's got the regular Jones blood in *him* — clear father, right over again! I'll venture *him*. He'll hoe *his* row in the world, I'll warrant."

"Have you got any boys so spunky as that in your school," said she to old Master Wisehead, who happened to be boarding at Mr. J.'s that winter. "We are going to send him to your school one of these days, and I hope *you* will make him mind. He is too independent for me to manage." Now Mrs. Jones did not mean what she said, when she called Johnny a naughty boy; she meant "independent;" but she wished to show proper deference to what she feared might be Master Wisehead's opinion. Nor did she mean to say she could not manage him herself; for she thought her training the most perfect in the world. She only desired to pay a delicate compliment to the old master, in hopes of getting a compliment in return for the independence of her son Johnny. Johnny still held on to the watch, screaming like a fury, while his flattered parents coaxed him to surrender, half hoping that he would be so independent as to persist and conquer them both. Johnny gains his point, and both parties retire from the contest perfectly satisfied with the condition,

that the little conqueror shall keep the guard of the watch round his neck, and be careful not to let it fall.

"Now," says Mrs. Jones to Master Wisehead, with a complacent smile, "you are used to boys, what do you do with such independent little fellows?"

"Well," replied the old master, "In the first place, I do not call such boys independent. My notion is, that they are wilful and obstinate; so I would just tell Johnny, once for all, to give me the watch, and if he persisted in refusing, I would give him a whipping."

"That's just the way I thought you'd talk," retorted Mrs. Jones. "Strange that school-teaching makes a man so heartless. For my part, I like to see boys show some independence. But it takes a perfect 'numbhead' to suit you schoolmasters. I have half a mind never to send Johnny to school at all — the schoolmasters would put out every spark of independence a boy possesses. I don't believe in such treatment."

Poor Master Wisehead had committed an unpardonable sin; he had raised a storm which he could never quell, and henceforth Mr. Jones's was no place for him.

The scene now changes to the time when Johnny is about ten years old, and the independent little fellow has entered the village school. Old Master Wisehead has passed away, and a new teacher has assumed the "delightful task" of instructing some fifty roguish boys. But a few days go by, and John Jones incurs the displeasure of the new instructor. His father has bought for him a jack-knife, and being of a very independent turn of mind, he uses it *ad libitum*, in the school-room, to whittle, cut apples, and even to deface the bench at which he sits. Johnny's conduct can be endured no longer, and his precious new knife must be surrendered to the custody of his master. The demand is made, but Johnny plants himself upon his rights. The knife is his, and he wants it, and his father gave it to him, and he *wont* give it up. But, as might often makes right, the master, unfeeling tyrant, is the stronger party, and the poor boy gets a cruel whipping for thus nobly asserting his right to possess the property which was really his own. Well was it for the new master that he was not boarding with Mrs. Jones that day, when Johnny returned from school. "Well, Mr. Jones," says Mrs. J., as her husband enters the house at the supper hour, "what do you think has happened in school to-day? A queer sort of a master we've got, this winter, to keep our school. Don't you think, he has whipped Johnny to-day almost to death, just for nothing at all; and the poor boy isn't done crying yet. Tell your pa, how 't was, Johnny; — you shan't go to school another day to such a mean, cruel man as the master is. You shall go to a private school, where you shall be treated decently,

and shan't be whipped to death because you know enough to assert your rights. I suppose the master would have you like Mr. Smith's boys, who are good scholars enough, perhaps, but have been spoiled in bringing up; for they'll do any thing which any body a little older happens to bid them — they have not a spark of independence in them, and never will have, brought up as they are."

After hearing Johnny and his mamma through, Mr. J.'s paternal heart begins to bleed for his poor, injured boy, and off he posts to see the master. In a few minutes the aggrieved parent, seated in the master's study, begins the conversation of the evening by observing that he has learned that a little affair had happened out in school, and he had come to speak about it. "I must confess," added he, with some feeling, "that I think it rather hard that a little boy cannot have the privilege of looking at a new knife which his father has just given him, without being forced to lose it, or take a flogging. I see no hurt in looking at a knife. You charged him, too, with cutting his bench; now he never cut the bench; it was another boy. Now if it has got to be the case that my boy must have every spark of independence whipped out of him because he dares to assert his rights, why, then, I won't send him to school at all. I would rather have the independence without the learning, than the learning without the independence." The master explains the circumstances, and assures Mr. J. that his son, in denying having cut his bench, had told a falsehood and richly deserves a second punishment. This was too much for the fond father. "What, Johnny accused of lying! I will never believe that story," retorted Mr. J. "I don't believe my son would lie to me about it. He was always a boy of the truth. He is too independent to lie. I am fully aware that he is peculiar, and unlike other boys. He has too much independence in him to suit some folks, but I think none the worse of him for that. Above all things, he wouldn't lie."

Mr. J. leaves the master, and the result is, that the Jones family are all arrayed against the school for that winter. All the social circles for several weeks are regularly edified with Mrs. Jones's complaints, and the injured, but independent little Johnny is removed to a private school, where the early-budding spirit of independence is allowed to unfold and develop itself in all its strength and beauty. In this manner pass the school-boy days of our hero. But we hasten to complete his history. Shielded by parental tenderness during his youthful years, no unfeeling schoolmaster was allowed to check the growth and development of that manly independence which had thus early attracted the attention of a fond and happy mother. He is now sixteen, his education finished, and he is already a *man*. He

steps boldly forth upon the stage of life. His parents would still advise him, but he soon shows them that he is his own adviser. "Away with the idle prejudices of society, I shall have the independence to do as I please," thinks John, as he walks up to the bar to take a glass of brandy. "I am not going to sign away my independence or my right to drink what I please." John swears, and drinks, and gambles for several years, and by this time has convinced his fond mother that, with a witness, her son was truly about to be an independent man.

But we pass on to the time when Johnny enters upon the duties of a man of business. He marries, dashes out, scorns the humble way of starting in life with which his old school-mates, the Smiths, set out — is too independent for that, — spends more than he earns, borrows money, and becomes a bankrupt. But misfortune cannot crush his independence. He borrows again, and is again a bankrupt. But still John Jones and his wife keep the first society, and live in the first style. The better class begin to withdraw, but he is too independent to let them go!!! "Ah," says his fond mother with a sigh, "John was always too independent to go in any thing short of the first society; misfortune will never crush him. He'll be first or nobody."

But John Jones's career is almost run. He cannot be trusted longer — he is turned forth upon the world a disappointed, yet independent man. His habits are fixed — it is too late to change — it is too much to yield. He distrusts and hates both God and man. He dies a drunkard and an infidel, bequeathing to his children nothing but his independence of character.

Such was the life of John Jones, and such the life of many an "independent man." But let us analyze this independence, as exhibited in the various stages of the life of the subject of our story.

When he refused the watch and the knife, he was already on his road to ruin; he knew the right, but his passions had the mastery, and his fond mother, instead of smiling that he was so independent, should have sighed that he was such a slave. When a young man, at the rumseller's bar, he was again a grovelling slave to his appetite. Such young men should be taught that they have not the first element of an independent character; for that element is the power of controlling one's own appetite and passions. As a man of business, he was a slave to pride. In his domestic relations he was a slave to fashion. If there is a man on earth who is contemptible for his meanness, is it not that man whom extravagance and pride have made a bankrupt, and who, while living upon the just dues and hard earned pittances of his fellow-man, has the effrontery to assume that he is too independent to change the habits of his life!

Dear, precious independence! Admirable, elastic principle, which forbids a man to sign a pledge, yet allows him to lie in the gutter; which forbids him to associate with an honest laborer, yet allows him to cheat him of the just rewards of his toil; which forbids him to rank himself with any but the elite of society, yet allows him to fawn, and cringe, and creep to secure that position; which forbids him to stoop to the humbling duties of a Christian man, but allows him selfishly to grasp a tenfold share of those blessings of society which such duties alone have secured.

This is no creation of the fancy. Such men of independence are all around us. Pride, sycophancy, profanity, passion, anger, and even meanness itself—all sail under the flag of independence!

But the saddest aspect of such independence of character is, that it unfits the heart for the reception of the truths of the gospel, and the unhappy man, while he dreams of independence of thought, is a cringing slave of a vicious pride, a supple tool and servant of the devil.

Let parents beware how they smile upon the stubbornness of a child, as though it were the promise of an independent man. Let not teachers forget their duty to inculcate that self-control, self-denial, and obedience, form the only basis of true independence of character, and that no greater wrong can be done to a child than to "let him have his way."

There are two kinds of independence; the angels that fell possessed the one, the meek and lowly Saviour has given a perfect exhibition of the other; and let no man boast of his independence of character until he has ascertained whether his is the independence of Christ or the independence of Satan.

MORAL QUALIFICATIONS OF TEACHERS.

IN preparing ourselves for the responsible office of teachers, do we not, in our anxiety for the *mind*, too much neglect the *heart*? True, there is yet much to be accomplished, ere we attain the high *intellectual* standard at which we should aim, but still *more*, I think, is wanting to place us in the *moral* position which those should occupy to whose care so many immortal spirits are intrusted during the most impressible period of life. I fear we do not all feel, in its deep, fearful, yet beautiful reality, our influence upon the dear ones whose bright smiles gladden our path each day. Shall we not do well, then, to consider, for

a few moments, some of the feelings which should fill the heart, as we day by day strive to fulfil the duties of our noble calling?

There should be *love* — that deep, unselfish, earnest love which seeks only the best good of its object. A *conscientious firmness*, too, to enable us to oppose the wishes even of those we love so well, when their well-being demands the step. Nor is this sufficient. Many a loving, conscientious teacher has failed in guiding aright her precious charge, even when her heart was filled with sincere wishes and prayers for the objects of her care. There are *few* of us, perhaps, who do *not* fail sometimes — few who do not have moments of weakness, when the wearied spirit would gladly cast aside its burden of care. And the most frequent cause of this want of success must be looked for in the teacher's own heart. It is — a want of self-control. How can we, indeed, hope to guide the many different spirits in our little company, when we have never learned rightly to control the *one* — our own peculiar charge?

It is to a habit of self-control, then, that we, as teachers, are particularly to give our deep thought. Let us guard well our own heart. Let us watch earnestly, lest an unkind thought may rise and cast a shadow over our love for the little ones around us. Let a wrong act never appeal to wounded pride, rather than grieved love. Let not an offence be met with *indignation*, as an insult to our authority, but with *sorrow*, as a proof of wrong feeling in one of our company, or, in slight cases, with a gentle reproof, as a mark of thoughtlessness. Let us cultivate, too, a ready, kindly sympathy with the bright young spirits clustering round us. Most heartily may the teacher echo the prayer — “Lord! keep my memory green!” for it is a remembrance of our own youth, — when we, too, sometimes erred in very joyousness of spirit, — that is to keep the heart fresh and warm, and make us look with a lenient eye on the slight wanderings of the affectionate though thoughtless ones around us. O, let us indeed keep a good angel in the heart, that evil shall not enter there. And let a thought of our own ingratitude to the Great Teacher and Good Father, who has so kindly guarded and so deeply loved us, awaken a kindly feeling for the slight errors of those over whom we watch so anxiously: that we may not feel self-condemned as we repeat daily, “Father! forgive us our trespasses as we forgive those who trespass against us.” B.

I shall always be ready to join in the public opinion, that our public schools, which have produced so many eminent characters, are the best adapted to the genius and constitution of the English people. — *Edward Gibbon*.

OLD MASTER GILE.

By this title was once known in Essex county, Mass., a large, portly gentleman, a veteran teacher of the old school, whose name, for several years, was the terror of all the urchins in the region round. In his day, which has long since passed away, he was the beau ideal of the "schoolmaster abroad." He belonged to the reign of terror, and held to all the precepts of Solomon. Was there a school notoriously unmanageable, in which it had been nothing but sport to expel one teacher after another, the last resort was to call into service "Old Master Gile."

I have never learned that Master Gile was unreasonably severe; but his huge size, his stern face, his commanding mien, and imperturbable gravity, struck terror into the hardest hearts of the stoutest rebels in all the country round. He was exceedingly eccentric, and perfectly original in his mode of government, adopting his own measures, in total disregard of all the laws of the state, or the tastes of other men. From his bench there was no appeal to any higher tribunal.

A school in the town of A. has become so ungovernable and has expelled so many of its teachers, that there is no remedy but to send for Old Master Gile. He enters the school-room, bearing in his right hand a huge, heavy, ominous cane, which he deliberately places in the corner next his desk. Every eye is fixed upon him, — every motion is strictly watched, — for his fame had gone before him, — and there is something so gravely mysterious in all his movements, that the trembling rogues begin to be persuaded that it was for no idle purpose that that terrible instrument of despotism and death had been brought within the precincts of the place in which democracy had so long reigned in all its beauty. Not a word is uttered. The room is still as death. Master Gile's appearance is very solemn and mysterious. At last he breaks the silence of the scene by observing, in a cool and earnest manner, that he had been informed that his predecessors had had great difficulty in the management of certain members of that school, but that he had not ever experienced any similar trouble with such scholars himself; "for," says he, still maintaining his gravity, "the first who undertakes to make disturbance — I simply *kill him* — I KILL HIM."

Now no boy did really expect to be killed by him, nor did the same boy expect to see a ghost in a graveyard which he might be passing alone in the night; but in both cases the practical result was, that an indescribable impression of awe was fixed upon the poor boy's mind.

Being employed in another school of bad repute, he allowed

the rude boys to have their own way upon the first day ; but on the second, he enters the house, fastens all the windows and doors, builds an enormous fire, and threatens to cast the first boy who dares to transgress a single law, directly into the flames !!

Upon entering another school, he observes a large class of those vexatious little fellows with whom we are all acquainted, arranged upon the front seats, gazing up with silent amazement at the huge size and mysterious bearing of their new master. Master Gile wishes to make, thus early, a good impression upon their tender and credulous minds. So, with due deliberation and with the greatest gravity, he presents himself in the most imposing attitude directly before them. Their heads are all thrown back, and their astonished eyes all meet his own. "Boys! boys!" says he, "do you know what makes me look so big?" "Do you know? Can't you tell me?" "Why," added he, gravely, "it is because I have eaten so many little boys."

The thought has occurred to me, that the history of Old Master Gile might afford a very good clue to the history of "the district school as it was." Could not some of our Danvers friends write it out; for his bones rest in Danvers. Indeed, I have already given a little of a traditionary nature, and in my genealogical investigations respecting the "Gile Family," I have a few more facts of a statistical character, which I will add, as a part of his history.

He was born in Plaistow, N. H., in 1673. He was the oldest son of Major Ezekiel Gile, of Plaistow, an officer of good reputation for bravery, in the Revolutionary War, who was born in Plaistow, in 1743; whose father was Daniel Gile, a wealthy farmer, born in Haverhill, Mass., 1697; whose father was Ephraim Gile, a citizen of Haverhill, born in 1661; whose father was Samuel Gile, one of the ninety-one grantees of the town of Newbury, Mass., and one of the company who, with the Rev. Mr. Ward, settled the town of Haverhill, in 1640.

Master Gile was an older brother of Rev. Samuel Gile, D. D., late of Milton, Mass.

As we have said, the bones of Old Master Gile now lie in Danvers, Mass., where he spent the last of his days, enjoying the reputation of a respectable citizen and an upright man, as he had already enjoyed the distinction of an able, successful, but eccentric teacher. He died, I believe, in 1834, aged 71.

On his tombstone is chiselled his name, "Benjamin Gile," with the usual dates, followed by the simple, but quaint and characteristic inscription,

"I TAUGHT LITTLE CHILDREN TO READ."

THE OLD AGE OF THE TEACHER.

"Yet by the stubble you may guess the grain,
And mark the ruins of no vulgar man."

Odyssey.

ONE of the most prominent and pleasing excellences of the ancients, was their respect, amounting almost to reverence, for age. To rise up before the hoary head, to honor the aged counsellor, to render unusual obedience to his advice, to quote his sayings as oracular, indicate the peculiar and desirable influence which this period of life has always exerted. It has made little difference what has been the relative standing of the young and old in social life. Pharaoh, a king, received thankfully the blessing of Jacob, the aged herdsman. The ambassadors of sedate Sparta rose up in public to seat among themselves a stranger unnoticed by others but to those wearing a crown of glory. A Chancellor of England used to kneel upon the floor of the place where he disposed of the fortunes of nobles and the fame of kings, to receive from the hand of an humble tradesman of London, his father, a paternal blessing. With all the tendency to levelling which characterizes our own salient times, old age is still an aristocracy, less influential, perhaps, than formerly, in the blind and sometimes ostentatious submission accorded it, but still unshorn of that immortal strength so firmly based upon vision of the past, so intimately connected with the impending future.

It may be thought, however, that, even now, one class exists in the community, who, having received little thankfulness for the labors and benefits of their youth and maturity, anticipate for their age little that is joyful or reverential.

From some sources we receive the impression that an old teacher is the most intolerable and egotistical of all men. He is sometimes represented as a bigot in religion, a utopian in politics, a fool in economy, a visionary in his views of mental development, a deplorable ignoramus in human nature. If he acknowledge all these, he must answer to charges of defects in the humanizing qualities. He is morose amidst innocent hilarity, opinionated upon matters of insignificance, tyrannical at home, unsatisfied abroad. His quotations are pedantic, his knowledge questionable, his battles fought a second or third time over, all so uniformly bloodless and victorious that we tire of their details nor appreciate their great results. He assumes the chair of wisdom and lifts to us the veil of his experience, while we neither applaud nor wonder. Why should we? *His* experience is but the prolonged experience of the beardless youth, who, after

a winter's trial asks and obtains the confidence of the community, and bears the sceptred ferule of power. His capacity is the capacity to sever fractions and demonstrate the hidden force of an indefinite particle; his imagination the imagination to look upon the ethereal bow and calculate the number of its reflected and refracted angles, or estimate the depth of Satan's nine days' fall, while construing the awful imagery of Milton. Forms of beauty are not to him the evidence of a wise and tasteful Omnipotence, but a nice selection of material, and exact apportionment of strength to resistance. Thus and indefinitely otherwise the old teacher is the sum of disagreeables and perversities, an uninteresting playfellow for children, an exception to honored old age.

We come to cry "gramercy" to all such representations. If there lives one of such a cast he is of all men most miserable. If all who have been worn down in this ill-requited and arduous profession have not a "green old age" and abound not in the comforts and superfluities of life, let not the ingratitude of a community who have underrated their services, amuse itself at their deprivations and their foibles. Let not parents who have never been able to control their own children stigmatize him, who, even by unpleasant, because indispensable expedients, has supplied their neglect of duty. Let not the fop who gleams in broadcloth, charged at his tailor's, despise the well-brushed threadbare coat of the decaying teacher—it is paid for. Let not the man of science nor the general scholar, nor the imaginative genius condemn him who imparts the skill to read their productions, or disciplines the powers of discrimination and thought to understand and appreciate them.

It is not enough, however, to protest against the injustice which attaches to the teacher's old age such peculiarities as those above mentioned. It is better to deny the truth of those sketches which lively writers have given of old and worthy teachers.

It is not intended to assert here that the old age of the teacher has no peculiarities. It possesses them and they are often disagreeable enough. But has not every rank and every condition of society its proportion of disagreeable septuagenaries? Is the teacher the only being who soils the purity and artlessness of innocence by collision with the world? Does he alone become opinionated in trifles and hostile to innocent enjoyment, and garrulous over youthful exploits? Is he of all others the man who obtrudes upon younger minds unasked advice, and essays to be an oracle of wisdom? Such has not been the result of our observation. The truth is, old age has its peculiarities. They are confined to no condition, they embrace no singular temperaments. The caution of age is as much an attribute of

the statesman and the sage, of the general and the merchant, as it is of the teacher. The pertinacity of the teacher, though exercised upon different objects, is no greater than that of the lawyer who has retired, or the physician who magnifies the efficacy of some remedy of his own discovery. The man who, looking upon Niagara, calculates its cubic contents as a problem in arithmetic, is no more a disregarder of sublime Nature than the worn out Mammonist, who, in the days of his youth, would have vexed its hydraulic power to turn a hundred thousand spindles, or than the artist, who, for gain, would have daubed a bad sketch of its sublimities.

Age has its peculiarities. If they are based upon virtue, if they are the result of deliberate and well-tried practice in youth, let not their prominence, which then escaped our notice, disgust us as they stand in contact with eternity. The qualities which the young observe as disagreeable in the aged are, generally, the virtues and vices of the former stripped of their ornaments or their cloaks. The transparency of age often corrects the estimate which we have formed of earlier days, and shows us a churl where we once saw a gentleman, dressing in wondrous beauty and grace much that was undiscovered in the morning or meridian of life.

If we should assume what is often taken for granted, that the pursuits of early life leave their ineffaceable impressions upon all subsequent character, we might expect to find among old teachers, who have received the rod of honorable discharge, many who would unite all the accomplishments of the well bred and agreeable gentleman with the higher qualities of exalted manhood and respected old age. The purity of motive which must generally influence the choice of their calling and the dignity and respectability of the calling itself, are eminently calculated to free them from the dross which is connected with most other professions. The impressible and confiding children who daily wait upon their will and imitate their defects as well as their excellences, must strongly enforce upon their minds the importance of circumspection and love. The vast stake played for by the powers of good and evil, and which they hold deposited in their hands, must ever make them vigilant to restrain vice and encourage virtue. The amount of investigation necessary to exhaust the simplest study of the school-room, and the preparation to teach in the most effectual manner what is treasured up in their own minds, must beget habits of systematic reading and profitable concentration. A sense of their weakness in controlling even trivial deficiencies, will lead them to refer to the aid of Him "who fashioneth the hearts of men alike," and by constant reference they will become of those "who walk with Him."

Such teachers have we known in the dew of their youth. Such teachers will have an honored old age. The blessings of the generations who have passed under their instructions and followed their examples will surround their declining days with an enjoyment exquisite in kind and unlimited in degree. On the verge of life they will thank God that they have been privileged to be the counsellors of youth, to escape the temptations and the vices which beset those who crowd the busy thoroughfares of life, the hardening influence of wealth, the burning fever of fame, and the bitter remorse of an ill-spent life. Such teachers still remain among us, undimmed in intellect, unswerving in virtue, fathers of elevated and high minded sons and daughters, exemplars of the social virtues and religious affections, silvered for the grave, expectants of the great reward. K.

FIRST, SECOND, AND THIRD PERSONS.

THE origin of these terms seems to have been the following. The actors in the ancient drama wore masks appropriate to the characters which they represented, and with the mouth so constructed, that the voice, in passing through it, became louder. These masks received in Latin the name *persōna* (*persōno*, to sound through). This word came, at length, to signify, not only the mask, but also the character or personage denoted by the mask; as in the familiar expression, *dramatis persōnæ*. By the rules of the ancient drama, only *three* characters or *persons* were allowed to take part, at any one time, in the dialogue. These characters were styled according to their importance in the drama, the *first*, *second*, and *third persons*. And as

"All the world's a stage,
And all the men and women merely players,"

it was natural that these terms of the theatre should be borrowed to denote the part which each individual performs in the general dialogue of life. Accordingly, the individual speaking, as holding the most important place in the dialogue, was termed the *first person*; the individual addressed, as holding the place next in importance, the *second person*; and whoever or whatever else was introduced in the conversation, the *third person*.

Crosby.

LIBRARY FOR THE TEACHER'S TABLE.

ABOUT eighteen months since, feeling the want of books of reference in my school, I proposed to my pupils to purchase, by subscription, a small collection of the most useful works for reference, and place them upon the teacher's table, to be for ever the property of the school, subject entirely to the teacher's control.

The regulations prescribed were, that no book should be retained at a scholar's seat longer than the time during which he was actually engaged in reading; that the subscription should be strictly voluntary, and that the amount subscribed must be, at least, twenty-five cents, to entitle the subscriber to the right of using the books; and that, as new members joined the school and paid their fee to the teacher, new works should be added to the library. With a little aid from teachers in starting, a purchase of the fourteen volumes of the *Encyclopædia Americana* was first made. Since that time, however, new members have joined the "Reading Club," and *Ure's Dictionary of Arts, Manufactures, and Mines*, and *Anthon's Classical Dictionary*, have been added and nearly paid for.

It is not proposed to add to the library any but books which are strictly works of reference.

The practical operation of this plan has by no means disappointed my expectation. Our pupils have cordially adopted the suggestions and restrictions of their teacher, and the books have been used as much, perhaps, and no more than they ought to be.

Upon referring back to our school-boy days, we can all remember how much inquisitiveness we have often felt as the world was opening to our view, and new subjects brought to our minds. And how much satisfaction would it have afforded us, could that inquisitiveness have been immediately satisfied. It is just such wants of the inquisitive young mind that our library was intended to meet.

This very day in which I am writing, for example, one of my boys held out to me a small piece of mineral substance, which presented so much the appearance of being filled with gold, that he could not refrain from asking me what it was. I informed him that I supposed it iron pyrites; related an anecdote of a man who was so confident that the iron pyrites found upon his farm was pure gold, that he believed that every one who endeavoured to undeceive him was laying a plot to get his farm away from him and secure the mine, and thus persisted for years in the idle delusion; and then I referred to the library for further information. Under the article entitled "Iron," the inquisitive

boy found all that he desired respecting the bit of mineral, which had filled his mind with dreams of wealth and California.

In his reading lesson, does the pupil wish to know the history of the author of whose speeches he is reading extracts, or to unravel the mystery of some classical allusion, he has only to consult the library on the table.

In his Natural Philosophy, does he meet the names of Humboldt and Davy, the library tells him who they were.

In a word, our library, unlike a library for general reading, answers, in a few words, almost any question which may present itself to the mind of the inquisitive boy. It gratifies his curiosity, smooths the path to science, adds to his store of knowledge, and often solves his perplexities and relieves his doubts. More than all, it cultivates a taste for general literature and the accumulation of knowledge.

MATHEMATICAL CURIOSITIES.

WE have all heard of the curiosities of Literature, of Science, and of Nature; but the curiosities of Mathematics sounds almost like a paradox. Yet, I believe, the celebrated Hutton once published a work upon this very subject. Indeed, the whole subject of Geometry is a curiosity to me. The results of the demonstration of the "Carpenter's Theorem" are both surprising and wonderful. Who could have suspected that a truth so pregnant with results of the utmost importance in the sciences and the arts, could linger about the three straight lines of a triangle? And yet what wonders has that invisible truth accomplished.

There was always a mystery, to my mind, in a "magic square." I could never see why it should be necessary, from the nature of numbers, that the square numbers, 9, 16, &c., together with all the numbers less than themselves, can be so arranged in the 9, 16, or more, small squares, into which a larger square figure has been divided, that the amount of each column of squares reckoned vertically, horizontally, or diagonally, would give in all cases the same result.

For example, let the reader consult the magic square below, the sum of each of the columns of which is 34, in whatever direction added.

1	15	14	4	34
12	6	7	9	34
8	10	11	5	34
13	3	2	16	34
34	34	34	34	34

Mathematicians sometimes amuse each other by demanding the product of 2s. 6d. into 2s. 6d., and the like. Problems of a similar character are given in one of our most popular arithmetics of the present day. Now I cannot conceive how multiplication can be performed, unless one of the factors is *really*, if not apparently, an abstract number. Hence, if a friend were to ask me to multiply "two and sixpence," by "two and sixpence" or 25 cents by 25 cents, I would reply by asking for the square of 9 onions, or the product of 7 horses into 5 baskets of chips. The error in the case has arisen, perhaps, from the fact that something apparently similar is observed in the operation of duodecimals. Now both a linear foot and a square foot are abstract terms, but a cubic foot is not. Who can give the product of a cubic foot into a cubic foot? A yard may be multiplied by a yard, but not a yard-stick by a yard-stick, or a cent by a cent, or a shilling by a shilling.

At one period of my teaching, I frequently had occasion to obtain the square of a number; and the method which I adopted has always seemed to me superior to any of the short methods which are found in the books. It was based on the general proposition that $(a + b) \times (a - b)$ produces $a^2 - b^2$. Now, if any number a is increased by any number b for one factor, and diminished by the same number b , for the other factor, the product of the factors will be the required square of the number in question, a , wanting the square of the second number, b . To the product, then, should be added the square of b , and we have the square required; for $a^2 - b^2 + b^2 = a^2$. But what is the advantage of adding to a , or subtracting from it, any quantity? I answer, it usually affords an easy multiplier if skilfully performed, and greatly facilitates the operation. For example, let it be required to square 996; if 4 be subtracted for one factor, and added for the other, we have $992 \times 1000 = 992,000$, which is the square of 996, wanting the square of 4, namely, 16. Then the square of 996, is $992 \times 1000 + 16 = 992,016$.

I add several examples.

$$a^2 = (a - b) \times (a + b) + b^2 = a^2 - b^2 + b^2 = a^2$$

$$96^2 = 92 \times 100 + 4^2 = 92 \times 100 + 16 = 9216.$$

$$105^2 = 110 \times 100 + 25 = 11025.$$

$$89^2 = 78 \times 100 + 121 = 7921.$$

$$99^2 = 98 \times 100 + 1 = 9801.$$

$$58^2 = 66 \times 50 + 64 = 3364.$$

$$9999^2 = 9998 \times 10000 + 1 = 99,980,001.$$

All such questions may be solved mentally with great rapidity.

From the nature of our system of notation many curious results come from the use of the number 9; for, since 9 is one less

than 10, if it be added to any number, the unit figure in the result must be one less than the unit figure in the number to which the 9 is added, whenever the number of tens is increased by one. Hence, the sum of the digits of any number can never be changed by adding 9 to the number, — except when zero stands in the place of units, in which case the sum of the digits will be increased by 9. It therefore follows, as it will be perceived by beginning with 9 and adding 9's indefinitely, that the sum of the digits of any multiple of 9 will be 9, or a multiple of 9; for in the numbers 9, 18, 27, 36, 45, 54, 63, 72, 81, 90, the tens are 0, 1, 2, 3, 4, 5, 6, 7, 8, 9, and the units 9, 8, 7, 6, 5, 4, 3, 2, 1, the ratio of increase in the one case being equal to the ratio of decrease in the other. The sum of the digits is, therefore, the same in case of each of those numbers. If the sum of the digits of any multiple of 9 be subtracted from the number itself, the result will evidently, also, be a multiple of 9; for if, by beginning with 9, as above, and adding 9's indefinitely, we obtain an indefinite series of numbers which are multiples of 9, and the sum of whose digits, also, is 9 or a multiple of 9, then the reverse process of beginning with any multiple of 9 and proceeding down the same series by subtracting 9's, will also produce multiples of 9; thus, $81 - 9 = 72$; $981 - 18 = 963$, the results being multiples of 9. But the same is true of any number, as well as the multiples of 9; for if 81 minus the sum of its digits equals 72, then 82, 83, 84, &c., minus the sum of their digits, respectively, must be equal to 72; namely, $82 - 10 = 72$; $83 - 11 = 72$; for the subtrahend increases as fast as the minuend increases. Hence the general rule; namely, *If the sum of the digits of any number be subtracted from the number itself, the result will be a multiple of 9.*

This fact may be made the source of amusement. Ask a friend, for instance, to place some number upon paper and subtract from it the sum of its digits. Then tell him to erase one of the digits (not a zero) of his remainder, and to reveal to you the rest, and you will inform him, immediately, what figure he erased, although you know nothing of the number he selected at first, and have seen nothing of the operation. He proceeds as follows: $97 - 16 = 81$. He erases the 8 and reveals to you the 1. You answer that he has erased an 8, (for it requires 8 to be added to 1, to make a multiple of 9.) Your friend is astonished that you answer so correctly without what he considers sufficient data. For reasons similar to the above, if the figures of any number be reversed and subtracted from the number itself, the result will always be a multiple of 9; thus, $83 - 38 = 45$; $716 - 617 = 99$; and $80 - 08 = 72$. This fact, also, may be made the source of amusement; thus, $642 - 246 = 396$. But the sum of the digits of 396 is 18, a multiple of

9, and if your friend should show you the 3 and the 9, you would know that 6 had been erased, for $3 + 9 = 12$, and $18 - 12 = 6$. The word *abstract* in this article is not used technically.

THE TEACHER'S CHARACTER.

THE character of the teacher should be distinguished by moral excellence; yet while *he* peculiarly feels this, how much danger there is that the lofty aims and pure spirit which alone can give vitality to the routine of school occupation, gradually fade from his mind, and *that* labor which should ennoble, come to be mere drudgery for bread.

The failures of a teacher in his occupation are not like the failures of most other men, whose effects are often limited to the individuals themselves. By any one act, it is true, he touches but a single link in the stupendous chain encircling the universe, yet who is able to trace the electric principle which that touch imparts? And because consequences, only less than infinite, may flow from the actions of every day, he is under the stronger obligation to renew often his impressions of duty, to contemplate often that standard of excellence in his profession to which interest, no less than duty, should prompt him to aspire.

It is a theory of Swedenborg, that every individual is surrounded by a sort of spiritual atmosphere, which emanates from his interior being, revealing him more or less vividly to the souls around him. Does not this idea beautifully illustrate that unspoken language of look and manner, often so much more expressive of character, and so much weightier in its influence, than any mere words or acts? It is this often unconscious utterance of the soul which has so wondrous a potency in the school-room. What the teacher says and does is not all that determines his influence with the child. His own temper, his ruling principle of life, has a power, all unthought of, indeed, over that young spirit. If his heart is swayed by an unholy spell, if vanity, passion, or pride, if one of these, or any other form of selfishness, controls his own being, that spiritual thralldom tells, he dreams not how powerfully, on the impressible hearts entrusted to his keeping. He may seek, with ready intellect and tireless energies, the execution of the best plan, yet fail to secure the true interests of his pupils, — nor even win their love. He who would form to the highest excellence the hearts committed to his moulding hand, must be himself possessor of that excellence. Such a one should be, indeed, loftily endowed. His life, embracing but the single purpose, to do God's will, is

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an out-breathing of love upon all. In union with this wealth of fervent sympathies, is a mind vigorous and well disciplined. What a delightful world of which that being is the centre. The trustful tranquillity that makes a heaven with him, the hope and love ruling there, seem transfused, — say it is mysteriously, if you will, — into those hearts which he has drawn so closely to his own, — the while an Unseen Hand keeps ever overflowing the fountain whose gushing treasures “beauty and blessing scatter still.”

The truly worthy teacher engages in the duties of his vocation seeking constantly to promote the present enjoyment, while he labors to secure the mental progress, of his pupils; yet both these objects are subordinate, in his view, to something higher — even their spiritual elevation. His heart acknowledges that obligation from which they who *will*, may *not* free themselves — “to love his neighbour as himself.” For himself, he craves most earnestly the purification of his own nature — soul-progress. Fervently, constantly as he seeks this for himself, with no less assiduity, with equal zeal, seeks he the same blessing for all, and specially for these little ones, whom Providence has given to his charge awhile. To guide these in the right way, to establish them therein, — this is the earnest purpose of his heart. And as he thus onward leads them, it is the *felt* eloquence of his own life which gives to his moral teachings their resistless efficiency. That life says to them, day by day, It is more blessed to do good than to receive it. It is better to obey God’s will than to secure a present pleasure by the slightest wrong. These are felt to be living convictions, in which his own spirit rejoices, not dry, ineffective sentiments, quoted merely to give weight to the teacher’s authority.

In almost every school, the chief embarrassment of the teacher arises from the misconduct of a few individuals, whose unamiable or vicious dispositions have never been properly restrained. And it is only a teacher of high moral feeling, who can operate successfully in reforming these perverted ones. Unattractive as they are, he looks on them with an eye of love. Their very degradation gives them higher claims on his compassionate interest. Many of these, who seem wholly evil, need, he finds, but patient kindness to develop in them much of good. And with all he labors, in untiring love, sowing tearfully, perhaps, yet not without hope that he shall yet “reap in joy,” for it may be, that some single seedlet of truth shall yet bring forth a rich harvest, even from that reluctant soil.

How delightful an example for the teacher’s imitation have we in the character of Dr. Arnold, of whom his biographer truthfully says, “His pupils must needs have caught a sympathetic thrill from a spirit earnestly at work in the world, whose work was

healthy, sustained, constantly carried on, in the fear of God, coupled with such true humility, such an unaffected simplicity, that others could not help being invigorated by its feeling." Another, who knew him well, says of him, "Nothing weak or inconsistent, no vanity or passion, ever marred the perfect impression of his ability, his simple, manly earnestness, his high standard of duty, his devotion to what he felt his appointed work. What wonder if *many* were formed upon his character?" Many, indeed, *were* formed upon his character, who bless the age which they now adorn, extending widely an influence derived at first from his consistent beauty of life. Were all New England teachers such as Dr. Arnold, in devout conscientiousness, in tireless devotion to duty, might we not hope to see the dawning of that brighter day, when the follies and errors which now deform society shall disappear, to be replaced by that true nobility and grace — the growth of Christian principle. F.

RELATION BETWEEN TEACHER AND PUPIL.

It is common to hear of the trials and difficulties of a teacher's life. They are numerous and peculiar. Few can justly estimate them. Even teachers themselves often give them a false estimate. Some are overrated, and some receive not their due weight, and others, again, are only imaginary, or are only so far real as the imperfections of teachers themselves make them so.

Some parents, whose management of a few children of their own is not very successful, over estimate a teacher's labors, in ordering his school of fifty, or, may be, of two or three hundred scholars, with their very diversified dispositions, habits, and home influences. For large numbers conform much more readily to the definite arrangements of the teacher than such persons suppose. Children, as well as older persons, can perceive the necessity of rules for the regulation of numbers acting together. There is a general tendency in man to conform to the rules of lawful authority. Even a mad man, whose friends have been obliged to bind, or cage him, to protect themselves and property from extremes of violence, on being received into a public hospital is relieved of his straight jacket, and associated with others like himself. He soon becomes comparatively calm, submitting readily to the rules of the place, to the great astonishment of his friends. The spring-lock on every door, the absence of all loose furniture, the strong but comely structure of his apartments, the extreme neatness everywhere prevalent; also the

kindness of his physician and attendants, with their official character, have accomplished what could not be done by many friends in his own house.

Irregular attendance is a source of more trouble and discouragement to a teacher than any but teachers can possibly conceive; and the aggravation of the evil is that it is not appreciated by parents, especially those who are the authors of that large portion of the evil which, with due consideration, might be avoided.

But I propose to speak more particularly of those difficulties which arise from a misconception of the proper relation between teachers and their scholars.

This relation, as near as circumstances admit, is that of parent and children. It is a relation which calls for the exercise of love, by way of compassion and hope, in view of the pupil's failings, and by way of joy and hope, in view of their excellences. These are none other than pleasurable emotions, and cannot be experienced without the mutual benefit of both parties. If a teacher always consider himself thus related to his pupils, he will find ample scope for these pleasurable emotions, as every circumstance in connection with his pupils, whether commendable or otherwise, will touch upon a chord in the teacher's breast that will vibrate harmony. True, that harmony may sometimes be of a minor strain; nevertheless, the effect upon the nervous system will be healthful. That deep interest in the pupil which is appropriate to this relation, will always attune the nerves aright; will always discover the mitigating circumstances, and perceive the force of those apologies which confiding though erring childhood always has to extenuate its faults. It disarms those bristling suspicions that are ever ready to spring forth unbidden, to accuse and prejudice seeming errors. It will also investigate the real case, probing to the extent of the moral disease, and will not fail, from mistaken kindness, to make the proper application, having regard to the future welfare as well as the present comfort of the pupil.

But as a matter of fact, many teachers act upon quite a different view of their relation to their scholars; and, as a natural consequence, the scholars adapt their conduct to this different view. From this source arise a vast many troubles, and those of the very kind that wear out a teacher, ruining his health and temper, and hindering his usefulness in the profession. They act in the relation of despot and subjects. The school-room is the teacher's dominion; there he makes his laws, or proclaims his will. It is an important part of his duty and labor to maintain respect for his authority and laws. To do this he is vigilant to discover every breach of order, and prompt to visit it with "its just recompense of reward."

Under the most favorable circumstances, judicious rules, just judgment, persevering vigilance, and promptness of action, a school managed upon this plan may have the semblance of prosperity, and, indeed, the reality, so far as relates to the advancement of the scholars in their several studies. But there is one important particular wherein this government is not successful. It is not agreeable to human nature. Although scholars may, for a time, submit to it, under the favorable circumstances above described, yet there will always be an under current of feeling opposed to it, ready to break out, on any favorable opportunity, into overt acts of rebellion. There will be a distance of feeling and manner between teacher and scholars, both in the school-room and elsewhere; and the teacher can never rely upon those scholars to volunteer in his behalf, or suppress their rejoicings in his adversity.

But let a less able man undertake to manage a school upon this principle, and he will find his plans thwarted in one way or another continually. The hostility existing will manifest itself in every possible way that juvenile ingenuity can invent. The first thought on the promulgation of a new law, is to discover some way by which it may be evaded or resisted. Not unfrequently do the rebels assume offensive measures, and carry the war into the territory of their common enemy; and many is the teacher who has been compelled to abdicate his throne, and retire from the unequal contest.

A young teacher, who is ambitious of reputation, who has high aspirations for an orderly and quiet school, whose delicate nerves are sensitive to every misdemeanor, even magnifying trifles into importance, with the other fitting qualities, acting upon one system of government, would be a valuable acquisition to any school. Both the teacher and school would thrive, and years would not obliterate the grateful remembrance in which that teacher would be held. But acting upon the other system of government, such a teacher would be sure to fail. The disappointment from the ill success of his efforts, and the friction upon his nervous system, would soon render it expedient for him to "resign on account of his health," even if he were not unofficially reminded that such a course would be acceptable to his employers.

It is chiefly from this cause that teaching is an unhealthy business. The mere labor of teaching is no more injurious to health than the same amount of mental labor in any other department. Some teachers naturally of a feeble constitution, enjoy better health than others more favored physically, but whose mode of managing their schools is not so favorable to their health; as a mother will endure extraordinary labor and watchfulness for her sick children, without suffering; but let her be

called to put forth the same efforts for those in whom she feels no particular interest, and nature is soon exhausted.

It therefore behoves teachers to consider well the relation which they should sustain to their pupils. It is important not only in regard to the welfare of the immortal beings committed to their charge and training; but also in regard to their own reputation, peace, health, and consciousness of being beloved and held in grateful remembrance.

R.

EUPHONY.

In the study of the Greek language, a knowledge of the laws of euphony constitutes one of the most important elements of success. Our English grammars, however, scarcely mention the word. Although the less delicate ear of the Saxon demands less of euphony than did the ear of the polished and sensitive Greek, yet there are peculiarities in our English tongue, whose explanation is found in the laws of euphony alone. In the English language these laws demand

1st, That some portion of the termination of the familiar words *an, mine, hers, yours, none, &c.* shall be dropped whenever the sound is disagreeable to the ear; *i* final becoming *y*. Hence we say *a cat*, not *an cat*; — *her bonnet*, not *hers bonnet*. *This book is mine, &c.* Now to say that *mine* is not in the possessive case because *mine book* does not sound well, and should be changed to *my book*, is equivalent to saying that a euphonic change is an etymological change. The same argument would prove that in the phrase "*an idle boy*," *an* cannot belong to boy; because, when *idle* is omitted, the phrase becomes "*a boy*," not "*an boy*."

In like manner the Greek employs or omits the letter *n* (nu) in various cases, and for similar reasons. Are not some of our grammarians in an error in respect to this matter?

2d, That letters so situated as to be articulated with great difficulty shall be omitted, or "silent," in the pronunciation of a word; as *c* in *czar*; *gh* in *might*; *b* in *debt*.

3d, That letters may be dropped to prevent a disagreeable hiatus in pronunciation; as *a* in *extraordinary*.

4th, That when particular stress or accent is laid upon a syllable which consists of but few letters, that syllable may be allowed another letter, as if to aid in withstanding the impetus of the stress or accent; as the second *r* in *deferring*, and the second *t* in *befitting*; but *visiting* and *concealing* have no such privilege; for the former is not accented on the penult, and the latter has already a double portion of vowels in the penult.

WHY SHOULD WE LOVE OUR PROFESSION ?

MANY important reasons might be adduced to prove that every man should be zealous in and love the service which God bids him perform ; but is the office of teaching destitute of its peculiar attractions ? Has it no charms, nothing worthy of our love ? Is the school-room a solitude for our affections, like the gloomy caverns to the quarry slave ? Let us look about us for a reply. The two leading duties of our profession are the exercise of government and the communication of knowledge, both of which, we boldly assert, without fear of contradiction from any who has studied the philosophy of our nature, are in themselves *agreeable*, and not disagreeable operations of the human mind. They are congenial to our very nature. Man, whom God made the lord of his creation, is proud of his birthright, and delights in the exhibition of his superior power. It is a truism that man loves the exercise of power, and it is equally true that he naturally delights in the communication of his knowledge. Else why that feverish haste to announce an accident or to repeat a tale ? Why does Rumor fly upon the wings of the wind ? Why is every wondrous story rehearsed in every ear ? What means the speed of the news ? The fleetness of the horse is outdone by the power of steam ; the carrier-dove, with his little message, outstrips the steamboat and the car ; and now the very lightning is bidden to tell the events of the day ; and so strong is the love of communicating to others our knowledge and our thoughts, that inspiration has laid upon us the special injunction to "bridle our tongues." Whatever there is, therefore, that is disagreeable in the profession of teaching, must be found in its circumstances and not in the intrinsic nature of the employment. Let us, then, look at the circumstances, and see if they are so very much more embarrassing than those of the other learned professions. The sources of a teacher's income are certainly more reliable than those of the clergyman, the lawyer, or the physician ; and no person's leisure hours are so free from liabilities to annoyance as those of a teacher. Unlike the clergyman, his sabbaths and his evenings are entirely his own. Unlike the lawyer, no distant court calls him from his family and his home ; no drunken client disgusts him with his presence ; no perjured villain tempts him, with a bribe, to violate his conscience by defending the guilty and sacrificing the innocent. Unlike the physician, no stranger disturbs his midnight repose, or den of sickness, filth, and poverty demands him to breathe its pestilential air. And while it must be confessed, that, compared with the teacher who has no love for his employment and is content with an endless routine of daily exercises, either of the other three has a decided

advantage in respect to variety and change of employment, which are always agreeable to the active mind, yet when all things are considered, it is somewhat difficult to see why, for desirableness of employment, the successful teacher should choose to exchange with either of them. I might also add, respecting the comparative independence of the four professions, that, so far as my own observation has extended, teachers, as a class, are forced to resort to less machinery and humbug to keep up their popularity, than either of the other three. And they rise far above them in respect to the freedom from discord in sentiment and feeling which exists in their profession.

Still it cannot be concealed that there exists a notion that it is more honorable and desirable to be a clergyman, a lawyer, or a physician, than to be a teacher; and perhaps we may be called upon to account for the existence of such a notion, so generally entertained, if it is not founded upon reason and truth. These professions have certainly acquired dignity from their very age; and age always secures regard. The titles, too, of Reverend, Esquire, and Doctor, throw an artificial lustre over their possessors. The formality attending the preparation and admission of members has, heretofore, given them a degree of character and standing which otherwise they might not have obtained. Add to all this the power of association, the influence which their societies and conventions have had, for centuries past, to give tone and firmness to their respective professions. They have, too, a common sentiment, their rights and privileges are more distinctly defined; and in these respects it must be confessed they *have* had a decided advantage over the teacher. But these advantages (for such, indeed, they are) are now to be enjoyed by the teacher, and no profession is at this moment advancing so rapidly in securing the benefits of associate action, as the profession of teaching. By the influence of our associations, we are rapidly acquiring a common sentiment, by which our rights are defined and secured, and our professional dignity and respectability confirmed. Our profession, too, is rapidly securing the popular attention and regard, and fast establishing a substantial character in the public mind.

I will close my remarks upon the reasons we have for loving our profession, by asserting, that if we add to it the artificial adornment of lofty titles and the more substantial attraction of inviting salaries, I have no fear but that men of the highest talent will seek to join our ranks. They would soon learn that a class of intelligent youth are as agreeable companions as contentious and drunken clients, or the tenants of the sick room, and would conclude, after all, that Socrates and Plato were engaged in as dignified an employment in teaching philosophy and virtue

to the youth of Athens, as in pettifogging in courts amidst the wretched victims of vice, or in dealing out rhubarb and senna in the purlieus of the city.

DISTINGUISHED PERSONS.

THE following Table needs an apology, perhaps, for its length. It was commenced with an indefinite notion respecting its probable extent; and now that it is completed, our limited time does not permit us to prepare another article as a substitute. The Table is primarily intended to exhibit the longevity of distinguished persons; but other facts have been added as space permitted. It would be interesting to have divided these names into classes, and to have given the comparative longevity of literary, political, and military men; but it would be difficult to tell to which class such men as Washington, Cromwell, or Sheridan, belong; and it is the better course, perhaps, to assume the alphabetical order, and leave the reader to make what use he chooses of the Table. It may be remarked, in reference to the ages of the persons mentioned, that, if it be true that "whom the gods love die young," it is not true that men of great talents are special favorites of the gods. The haste of preparation must excuse omissions and mistakes. The column at the right denotes the age of the several persons mentioned at the time of their death; or, in the case of living persons, at the present time.

Adams, John, pres. of U. S. A., born in Braintree, Ms. 1735,	91
Adams, John Q., pres. of U. S. A., born in Braintree, now	
Quincy, 1767,	81
Addison, the celebrated English writer, born in Wiltshire,	
1672,	47
Alcibiades, the Athenian, grandson of Pericles, born at Athens,	
B.C. 450,	45
Alexander, the Great, born at Pella, in Macedonia, B.C. 350,	32
Alfred, the illustrious king of England, born 849,	51
Angelo, Michael, the great Italian painter, born at Caprese,	
1474, about	73
Antony, Mark, the celebrated Roman, born B.C. 86,	56
Aristotle, the Greek philosopher, born at Stagira, 384, died	
by suicide,	62
Ascham, author of the Schoolmaster, born at Yorkshire, 1515,	53
Augustus, the Roman emperor, born B.C. 65,	76
Bacon, "the wisest, brightest, meanest of mankind," born in	
London, 1561,	65
Berkely, Bishop, author of the "Minute Philosopher," born	
in Ireland, 1684,	69

Blucher, the celebrated Prussian field-marshal, victor at Waterloo, born 1742,	77
Boccaccio, the Italian poet, born at Paris, 1313,	62
Bolivar, the South American patriot, born at Caraccas, 1783,	47
Brutus, the Roman patriot, and assassin of Julius Cæsar, born B.C. 85,	43
Buffon, the celebrated naturalist, born at Burgundy, 1707,	81
Burr, vice pres. of U. S. A., son of Rev. Aaron Burr, pres. of N. J. College, born at Newark, 1756,	81
Burke, the orator and statesman, born at Dublin, 1730,	68
Burns, the Scottish poet, born 1759, son of a gardener,	37
Butler, Samuel, author of Hudibras, born 1612, a farmer's son,	68
Byron, the poet, born at London, 1788, died in Greece,	36
Cæsar, conqueror of Gaul and emperor of Rome,	56
Calvin, the reformer, born in Picardy, 1509, son of a cooper,	55
Campbell, the poet, born at Glasgow, 1777,	67
Cervantes, author of Don Quixotte, born 1547, died at Madrid,	68
Charles V., the illustrious emperor of Germany, born at Ghent, 1500,	59
Charles XII., of Sweden, the celebrated warrior, born at Stockholm, 1682,	36
Chalmers, the great Scottish divine, born about 1770,	78
Chaucer, the early English poet, born at London, 1328, son of a merchant,	72
Cicero, the great Roman orator, born at Arpinum, B.C. 106,	64
Coleridge, the poet, born at Devonshire, 1773,	61
Columbus, born at Genoa, 1335, son of a poor wool-comber,	70
Copernicus, the great astronomer, born at Thorn, 1473,	71
Cortes, the conqueror of Mexico, born 1485,	63
Cowper, the poet, son of a clergyman, born 1731,	69
Cromwell, protector of the English commonwealth, born 1599,	59
Davy, the philosopher and chemist, born in England, 1779,	50
Demosthenes, the great Grecian orator, born at Athens,	60
Descartes, the French philosopher, born 1596, d. at Stockholm,	54
Doddridge, the celebrated dissenting divine, born at London, 1702,	49
Edwards, the American metaphysician, born at Windsor, Conn. 1703,	55
Elisabeth, the illustrious English queen, born 1533,	70
Erasmus, the celebrated scholar, born at Rotterdam, 1467,	69
Fenelon, the most celebrated of the French clergy, born 1651,	64
Fox, George, founder of the society of Quakers, born 1624,	67
Fox, Charles James, the great English statesman, born 1748,	58
Franklin, the American philosopher, born at Boston, 1706,	84
Galileo, the natural philosopher, born at Pisa, 1564,	78
Goldsmith, the poet, born in Ireland, 1731, son of a clergyman,	43
Hale, Sir Matthew, the illustrious English judge, born 1609,	67
Hamilton, the American statesman and financier, born in Isle of Nevis, 1757,	47
Hancock, the American patriot, born at Quincy, Mass., 1737, son of a clergyman,	56

Harrison, William Henry, pres. of U. S. A. born in Virginia,	
Charles City Co. 1773, - - - - -	68
Henry IV., the illustrious French monarch, born 1553, -	57
Herschel, the astronomer, son of a musician of Hanover, born	
1738, - - - - -	84
Howard, the philanthropist, born 1726, died in Russia,	64
Humboldt, the traveller and naturalist, born at Berlin, 1767,	68
Isabella, the celebrated Spanish queen, born 1451,	53
Jackson, Andrew, pres. of U. S. A., born at S. Carolina, 1767,	78
Jefferson, Thomas, pres. of U. S. A., born at Albemarle Co.,	
Virginia, 1743, - - - - -	83
Johnson, the distinguished English writer, born at Strafford-	
shire, 1709, - - - - -	75
Josephine, empress of the French and wife of Napoleon, born	
1763, - - - - -	51
Kosciusko, the Polish patriot, born 1756, - - - - -	61
Lafayette, the benefactor of America, born at Auvergne, 1757,	77
Linnaeus, the celebrated Swedish naturalist, born 1707,	71
Louis XIV., the celebrated French monarch, born 1638,	77
Louis Philippe, late king of the French, born at Paris, 1773, is	76
Luther, the great reformer, son of a miner, born 1483,	63
Madison, James, pres. of U. S. A., born in King George's Co.,	
Virginia, 1751, - - - - -	85
Marshall, chief justice of U. S. A., born in Virginia, 1755,	80
Metternich, the great Austrian statesman, born 1773, and is	76
Milton, the poet, author of Paradise Lost, born 1608, -	66
Mirabeau, so famous in the old French revolution, born 1749,	42
Monroe, James, pres. of U. S. A., born in Virginia, 1758, died	
in New York, - - - - -	73
Napoleon, emperor of the French, born 1769, - - - - -	52
Nelson, the celebrated British naval officer, born 1758,	47
Newton, the "creator of natural philosophy," born 1642,	85
Paine, the deist, born in Norfolk, Eng., 1737, son of a Quaker,	73
Peter the Great, emperor of Russia, born at Moscow, 1672,	53
Petrarch, the Italian poet and scholar, born in Tuscany, 1304,	70
Plato, the Greek philosopher, born B.C. 429, - - - - -	82
Pliny, the elder, born at Verona, A.D. 23, killed by an erup-	
tion of Vesuvius, - - - - -	56
Pompey the Great, son of a Roman general, born B.C. 107,	59
Pope, the poet, son of a linen draper, born in London, 1688,	56
Raphael, the greatest painter of modern times, born 1483,	37
Richelieu, the great French statesman, born at Paris, 1585,	57
Robespierre, the notorious French revolutionist, born 1759,	35
Scott, Sir Walter, both parents writers, b. 1771, at Edinburgh,	61
Shakspeare, the greatest of modern dramatic poets, born 1564,	52
Sheridan, the statesman, wit, and dramatist, born at Dublin,	
1751, - - - - -	65
Socrates, the great Athenian philosopher, born B.C. 470,	70
Swedenborg, the celebrated mystic, born at Stockholm, 1688,	84
Talleyrand, the great French statesman, born at Paris, 1754,	84
Themistocles, the Athenian statesman, born at Athens, B.C. 514,	65

Victoria, queen of England, daughter of the duke of Kent, born 1819, and is	30
Virgil, the Latin poet, born at Mantua,	52
Voltaire, the infidel, born near Paris, 1694,	85
Washington, born 1732, died of a disease in the throat, 1799,	67
Wesley, born 1703, son of a clergyman,	88
Whitefield, founder of the Calvinistic Methodists, born 1714,	56
Wilberforce, the English statesman and philanthropist, b. 1759	74
Williams, Roger, born in Wales, 1598, died at Providence, R. I.	85
Wolfe, the hero of Quebec, born in Kent Co. Eng., 1726,	34
Ximenes, the great Spanish statesman, born 1437,	80
The average of the ages above is sixty-three.	

THE RESULTS OF ONE UNNECESSARY ABSENCE.

1. THE pupil's character is injured in various ways. Habits are not easily corrected, and if a boy learns to think that he may leave his duties as a scholar for trivial causes, for causes equally trivial he will forsake his business when a man. But to proceed to enumerate the immediate results.

2. The time of the teacher and the whole school is wasted while this absence is being recorded.

3. The teacher's time is wasted in reading and recording the delinquent's excuse when he returns to the school.

4. He interrupts the exercises of the teacher, or some part of the school, in finding the places at which his various lessons commence.

5. He has lost the lesson recited yesterday, and does not understand that portion of to-day's lesson which depends upon that of yesterday; and such dependence usually exists.

6. The teacher's time and patience are taxed in repeating to him the instructions of yesterday, which, however, for want of study, he does not clearly appreciate.

7. The rest of the class are deprived of the instruction of their teacher while he is instructing the delinquent.

8. The progress of the rest of the class is checked, and their ambition curbed, by waiting for the tardy delinquent.

9. The pride of the class is wounded, and their interest in their studies abated, by the conduct of the absentee.

10. The reputations both of teacher and school suffer upon days of public examination, by failures which are due to the absence and not to the instruction.

11. The means generously provided for the education of the delinquent, are wrongfully wasted.

12. He sets a pernicious example for the rest of the school, and usually does some actual mischief while absent.

The question of punctuality, involving, as it does, the just rights and interests of so many different parties, should never be regarded by parent, teacher, or scholar, as a mere question of convenience or expediency, but a question of justice and of honor. Parents do not understand this subject as they should. Many an honest man who would scorn to cheat his neighbour of a single cent, has no scruple in inflicting a great and positive wrong upon a whole neighbourhood, by allowing or requiring the frequent absence of his children from the school.

HOW TO REMEDY TOO RAPID READING.

THE pupil is asked to read, and he dashes on as follows: "When public bodies ar' t' be edressed 'n mermentous ecasions, whn great intrests ar't stake un strong passions are exitd, noth-in 'z valubl 'n speech, farther thn 't 's cnected with high inter-lectual 'n morl ndowmunts."

While this pupil has been reading, the rest of the class, by the request of the teacher, have noted his mistakes, and liberty is given them to correct him, after he is done. As soon as our dashing reader has pronounced the last word, all hands are up, and different boys have noticed different defects. The poor fellow finds that his smart, rapid performance has added but little to his reputation. He finds that he was understood to make some curious pronunciations; as *edressed* for *addressed*, *ecasions* for *occasions*, *cnected* for *connected*, and half suppressed grunts for *an* and *and*. He can hardly believe it was really so, but there is such a cloud of witnesses against him, that he suspects there is some truth in their assertions. When the teacher requires him to repeat the performance, his pride and self-respect induce him to articulate so distinctly as to deprive his classmates of the satisfaction of standing any longer as his critics. Let this process be repeated upon the same sentence until every hearer is conscious of having distinctly caught the proper articulation of every syllable, and the almost uniform result is, that a cure of rapid reading has been effected; for it is not often the case that a pupil can articulate distinctly and read rapidly at the same time. His effort at distinct enunciation begets a slower progress; for the smaller and less emphatic words, as *a*, *to* and *of*, and also the more complicated words, as *inexplicable*, must be articulated slowly in order to be articulated distinctly.

It is remarkable, that rapid readers are usually unconscious that they are such. Our power of measuring the fleetness of time is very limited, and many a bashful pupil imagines that he is an age in accomplishing a task in reading or declamation,

when the space of time has appeared to those who hear him, but very short. It is, therefore, of but little avail to demand of a pupil to read slowly ; for what seems slow to him, appears fast to everybody else. But let him be commanded to articulate distinctly, which can only be done in most cases by avoiding a hasty and confused utterance, and that is accomplished by indirect means which could not be done by a positive command.

Indeed, when we complain of rapid reading, I mistrust that it is not the rapidity which has given us the offence ; for when we peruse a book by ourselves alone, the mind is pleased with a progress far more rapid than it would be possible for us to make in reading distinctly aloud. Is it not the indistinctness of articulation with which the mind is really displeased ? If this be true, then in requiring a pupil to read more slowly, we are striking not at the defect itself, but at a result of the defect.

SPECIMENS OF LOGIC IN SCHOOL-BOOKS.

THE following extracts are taken from a grammar which has been very extensively used in the schools as a text book, till within the few last years.

"When I say 'John is writing,' the participle *writing* shows what John is now doing ; *writing*, then, may be called a present participle ; hence,

"*The present participle expresses what is now taking place, but not finished.*"

Now, to make still more transparent the admirable logic of the grammar, we will add another example of our own, using, as far as may be, the author's own language.

"When I say 'John *was* writing,' the participle *writing* shows what John *was* doing in some *past* time, but not finished ; *writing*, then, may be called a *past* participle ; hence,

"*The past participle expresses what was taking place in some past time, but not finished.*"

I ask, now, whether the word *writing* has been proved to be a *present* or *past* participle ?

Again : I extract from the same book as follows :

"When I say 'John begins to read,' *to read* is a verb in the infinitive mood ; and it follows, as you perceive, the verb *begins* : hence we say that it is governed by *begins*."

Reasoning in a similar manner upon the phrases "*beginning to read*," "*eager to learn*," "*opportunity to learn*," and "*opportunity for time to learn*," it is inferred that the infinitive mood may be governed by verbs, participles, adjectives, nouns, and

pronouns ; whenever it follows one of them, and *because* it follows one of them.

This reasoning may also be made very transparent by using another example of our own.

When you see John pushing a wheelbarrow, John is a boy, and he follows, as you perceive, the wheelbarrow ; hence we say that he is governed by the wheelbarrow.

Still it is but just to say, that the grammar in question has its peculiar excellences, and has done more, perhaps, than any other work to extend the study of grammatical science in schools in which a more abstruse and logical work could never be extensively used. Pity that Simplicity and Logic should be thus at war.

THE CHINESE LANGUAGE.

THE Chinese language is like no other on the globe ; it is said to contain not more than about three hundred and thirty words, but it is by no means monotonous, for it has four accents ; the even, the raised, the lessened, and the returning, which multiply every word into four ; as difficult, says Mr. Astle, for an European to understand, as it is for a Chinese to comprehend the six pronunciations of the French E. In fact they can so diversify their monosyllabic words by the different *tones* which they give them, that the same character, differently accented, signifies sometimes ten or more different things.

From the twenty-ninth volume of the *Lettres Edifiantes et Curieuses* I take the present critically humorous account of this language.

P. Bourgeois, one of the missionaries, attempted, after ten months' residence at Pekin, to preach in the Chinese language. These are the words of the good father : " God knows how much this first Chinese sermon cost me ! I can assure you, this language resembles no other. The same word has never but one termination ; and then adieu to all that in our declensions distinguishes the gender, and the number of things we would speak ; adieu, in the verbs to all which might explain the active person, how and in what time it acts, if it acts alone or with others ; in a word, with the Chinese the same word is the substantive, adjective, verb, singular, plural, masculine, feminine, &c. It is the person who hears, who must arrange the circumstances, and guess them. Add to all this, that all the words of this language are reduced to three hundred and a few more : that they are pronounced in so many different ways, that they signify eighty thousand different things, which are expressed by

as many different characters. This is not all ; the arrangement of all these monosyllables appears to be under no general rule ; so that to know the language after having learnt the words, we must learn every particular phrase ; the least inversion would make you unintelligible to three parts of the Chinese.

"I will give you an example of their words. They told me *chou* signifies a *book* ; so that I thought whenever the word *chou* was pronounced, a *book* was the subject. Not at all ! *Chou*, the next time I heard it, I found signified a *tree*. Now I was to recollect, *chou* was a *book* or a *tree*. But this amounted to nothing : *chou*, I found, expressed also *great heats* ; *chou* is to *relate* ; *chou* is the *Aurora* ; *chou* means to be *accustomed* ; *chou* expresses the *loss of a wager*, &c. I should not finish were I to attempt to give you all its significations.

"Notwithstanding these singular difficulties, could one but find a help in the perusal of their books, I should not complain. But this is impossible ! Their language is quite different from that of simple conversation. What will ever be an insurmountable difficulty to every European, is the pronunciation ; every word may be pronounced in five different tones ; yet every tone is not so distinct that an unpractised ear can easily distinguish it.

"These monosyllables fly with amazing rapidity ; then they are continually disguised by elisions, which sometimes hardly leave any thing of two monosyllables. From an aspirated tone, you must pass immediately to an even one ; from a whispering note to an inward one ; sometimes your voice must proceed from the palate ; sometimes it must be guttural, and almost always nasal. I recited my sermon at least fifty times to my servant before I spoke it in public ; and yet I am told, though he continually corrected me, that of the ten parts of the sermon, (as the Chinese express themselves,) they hardly understood three. Fortunately the Chinese are wonderfully patient ; and they are astonished that any ignorant stranger should be able to learn two words of their language." — *D'Israeli*.

How would the ill chosen words in our schoolboys' translation of English into Greek and Latin, sound to an old Greek or Roman ? Much, we think, like the language of the religious German convert, who, desiring to show that he still felt conscious of being a *great sinner*, declared that he still considered himself a "*great rascal* ;" or of the French student, who, when told to write a sentence about a grindstone, wrote :

"I bought me a grindstone, and *she weighed* sixteen inches in diameter."